



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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RELIGIOUS INTELLIGENCER.

TERMS.—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close; and as hitherto, it is exclusively religious. It is issued to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for sabbath reading. The news-paper form contains one page of additional space, which will be filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MARCH 19, 1836.

DR. DWIGHT ON SLAVERY.

To the Editor of the Religious Intelligencer.

Sir,—The question, "whether the holding of slaves is in all cases a sin," is as you well know, one concerning which there are contrary opinions. The following paragraph, exhibiting the views of Dr. DWIGHT on this matter, I hope you will insert; for, although we ought not to "put our faith on another's sleeve," yet nothing but the most indecent arrogance could permit us to treat with the slightest disrespect the deliberate opinion of a man, whose reputation as an enlightened Christian and lofty minded philanthropist is so dear to all the friends of virtue, and so far above the reach of calumnious question. The quotation is made from the 81st page of his "Remarks on the Review of Inchiquin's Letters published in the Quarterly Review" printed in Boston, by S. T. Armstrong in 1815.

"The Southern Planter, who receives slaves from his parent by inheritance, certainly deserves no censure for

holding them. He has no agency in procuring them, and the law does not permit him to set them free. If he treats them with humanity, and faithfully endeavors to Christianize them, he fulfils his duty, so long as his present situation continues."

New Haven, March 7, 1836.

By slavery, we suppose our correspondent means, slavery in the form in which law, and public sentiment, and common practice, sanction and sustain it in the southern section of our country: for this is the thing in which we as American citizens are or ought to be concerned. Now he may suppose a case, and we hope that not a few such cases have a real existence in the South, in which a man, though nominally and in the eye of the law a slave-holder, really sustains to those under him no such relation. He regards them as fellow beings—as men—as immortal beings: and in opposition to law and public opinion and common practice, has respect to their temporal rights, and to their eternal well-being, and does all that he honestly believes he can for their benefit. But this should not be called slavery. It has scarcely a resemblance to slavery as it generally exists in our country. This is not the thing which we associate with that name when we speak of slavery. And with respect to such cases we have nothing to do when we talk about slavery. But with regard to slavery—the thing properly associated with that name—as it exists and is tolerated and sanctioned at the South—with regard to slavery, is it really true, as our Correspondent says, that there is among us a diversity of sentiment on the question of its sinfulness? We know that ambitious politicians for the sake of popular favor at the South, and avaricious merchants and speculators for the sake of their trade, and other selfish men for other selfish purposes, will speak well of slavery, and attempt to put down free discussion concerning it. But that among those who believe that all men are created free and equal;—that God has made of one blood, and in his own image, all the nations of men,—there is really a diversity of sentiment with regard to the sinfulness of slavery we did not suppose. If it be so we can only say that it is not so late in the day as we had reckoned. We can hardly believe, however, that we are wrong in our reckoning. For although we do not know what the popular sentiment is very extensively, yet we do know that leading minds at the North who are opposed to the ultra and violent measures of some abolitionists, do yet agree with them most sincerely, that slavery as it exists and is upheld at the South is a sin—politically, morally, religiously, every way a sin. Although they differ in their judgment with regard to the best mode of removing the evil, yet they are agreed that it is a sin, and that the South ought, in some way to put themselves to sober and efficient effort to free themselves from its curse and the country from its disgrace.

Nor is there but one way, as it seems to us, in which slave-holders can make it appear that their present condition is not sinful;—they must show that this entailed

evil is not one of their choice, and is one which they would be glad to remove, but have not the power. No one is to blame for what he cannot prevent. But is such their condition? We know that the laws, in most of the slave states are unfavorable to emancipation. But what then? They are not therefore indissolubly chained to slavery and doomed forever to drag the evil after them. With them is the power of sundering the bond. Nor need we refer them to the just resistance of our fathers to the unjust laws of Britain, and tell them that as they live under laws still more oppressive,—laws requiring them to do what their souls abhor,—and what laws never ought to require any man to do; that, therefore, they have a hundred-fold greater provocation than ever our fathers had, to resist the laws, and to act according to principles of righteousness. We need refer them to no such case as an example for their imitation. They have a better way of finding relief. For these laws are not forced upon them, while they are denied even the right of representation in the councils that enact them, and their remonstrances against their enactments spurned with contempt. No; the slave-holders themselves make the laws, and repeal them. They have the power; and if they had the disposition the laws respecting slavery would be repealed or greatly modified without any delay.

But what are slave-holders as a body doing, which gives any evidence that they deprecate slavery, and wish to change their condition? A few years since they were loud enough in their charges against slavery as a system, but maintained that in their circumstances it was an unavoidable evil; and they verily moved the commiseration of their friends at the North by their descriptions of their hapless and helpless condition. This was done, no doubt, in sincerity, by a few. But the great body of slave-holders have never made a movement that proves that they feel any abhorrence of the system; but have furnished abundant evidence to prove that they are pleased with, and are determined to perpetuate it to the latest day in their power. The struggle in Texas is a struggle of American citizens against an unoffending power, aided and encouraged on by the cupidity of the great majority of slave-holders, to extend and strengthen and perpetuate the slave-holding interests. And what is more, when the plain dealing and plain truth telling of their northern neighbors had produced conviction of guilt, and there was danger that the more conscientious would make some effectual movement to get rid of the evil, and thus produce division of sentiment in the South, leading minds there have had sagacity enough to take the shrewd advice of the sagacious Duff Green, and keep the Southern conscience quiet by denying that slavery is sinful, and maintaining that it is an ordinance of heaven, and necessary to the perfection of human society. And now the strain is taken up, and legislatures, and presbyteries, and conferences, meet and unanimously resolve that slavery is an ordinance of heaven, the beauty and perfection of a free, Christian government:—that they will have slavery as long as they please, and that the North shall say nothing about it. However much Dr. Dwight might be disposed to apologize for those upon whom the evil is entailed, and who in individual cases might be prevented from effecting their release, we should do him too great dishonor to believe that he would be the apologist for slavery as it now generally exists at the South.

But what right have the North to meddle with the subject? The right of American citizens to complain, when disgraced before the civilized world by deeds of oppression done in our national metropolis so abhorrent to the genius of our boasted free government, as to make the proud bird that looks down from the Capitol to droop his pinions in shame. The right of citizens of a nominally free government, to liberty of speech, which we still possess; the resolutions of legislatures and syn-

nods at the South, and the threats of partisan mobs at the North notwithstanding. The right of the friends of humanity to give words of consolation and encouragement to those at the South who really abhor slave-ry, and who have to contend with an overwhelming opposing influence in their endeavors at reformation. The right of the disciples of Christ to labor in obedience to the benevolent command of their master for the salvation of the world.

It is not our purpose however, to devote any considerable portion of our columns to this subject. This is only one, of several topics of great interest to the church and the community, and we wish to give to each a place according to its relative importance.

But which side will the Intelligencer take on the subject of slavery? We stated briefly, yet with some explicitness our views on this subject, when we came in charge of the Paper at the beginning of the year; but as that paragraph may not have been noticed by our readers, and as the question very frequently of late comes to us, as though it was of some consequence, we will take this opportunity to say again, that if there are any sides to be taken or avoided, we in the first place, are not on the side of those who believe that slavery, as it is sanctioned by law and public sentiment and common practice at the South, is right. If any thing under heaven is sin, that is sin,—an abomination in the sight of God, and of the civilized world. Nor are we on the side of those who think that masters will be provoked to give up their slaves by heaping upon them all the opprobrious epithets which the language affords. No good cause can, or ought to be promoted by such means.—And no one thing has, in our judgment, so retarded the progress of the Anti-Slavery cause, as the rash and coarse billingsgate speeches of two or three of its most prominent advocates. Candid men feel reluctant to identify themselves with a cause under such leaders. Nor again are we on the side of those who are absolutely certain that it would be expedient, if it were practicable, to break up at once and universally the relation between master and slave, and who are ready to hoot at those who say any thing about expediency in the case. How can they look so much further into the future than others, as to be able to tell with confidence and certainty that the habits of the emancipated for years to come, would be such as to better even their own condition, to say nothing about the safety of their masters. Their judgment in the matter may be right. We may even say that it is highly probable that the most favorable results that the most sanguine abolitionist has ever predicted, would be realized. For ourselves we would rather trust to such a measure than to the course that the South are taking: for, our word for it, ere another thirty years shall have elapsed, emancipation will have been effected—the crisis will have come,—voluntarily, and probably safely, if the masters say so, but the crisis cannot long be delayed. We believe it better for the South to do almost any thing to bring about this change, rather than to do nothing to prepare for it; for come it will. But that any man, and especially any northern man, knows just what is the best course to be taken, and is at liberty to denounce every body who does not agree with him, as hypocritical and time-serving, we do not believe. But we are on the side of those who believe that, as slavery is a sin, it ought to be immediately repealed, and forsaken. The slave-holders as one man, ought, to-day, to put themselves to producing this change in such a way as in their honest judgment will bring it to the most expeditious, safe and happy termination. We are on the side of those who believe that the part which the North are to act on this subject, is by temperate and powerful argument to persuade our Southern neighbors that their duty and honor and interest and safety and happiness, consist in putting themselves as honorable and compassionate

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and Christian men, at once to the removal of this sin and national disgrace. We are, we say in conclusion, on the side of those who are not so committed to any side or party as to be unable to feel the force of any arguments or evidence which may be offered by their opponents. We wish the influence of the *Intelligencer*, whatever it may amount to, to be directed, not to the support of a party, but to the advancement of holiness and happiness among men.

REV. DR. HAWES' LETTER.

TO THE VERMONT ANTI-SLAVERY SOCIETY.

Hartford, Feb. 7, 1836.

Dear Sir,—When two or three weeks since I received your letter, requesting, in behalf of the Executive Committee of the Vermont Anti-Slavery Society, "an expression of my views on the subject of slavery," it was my purpose to answer somewhat in detail. But pressure of duty since that time has not left me a leisure hour to fulfil my design; and now just leaving home for an absence of ten days, I can only snatch a moment to acknowledge the receipt of your communication, and express my regret that I have not been able to accomplish what I intended. I can assure you that my failure has not resulted from any lack of interest in the cause in which you are engaged nor from any unwillingness to be known as an advocate of the principles of anti-slavery.—Those principles I hold to be fundamentally true and immensely important; nor have I the least doubt of their final triumph, notwithstanding the opposition that is now made to them.

In relation to the cause, I feel all the satisfaction which can arise from a full assurance of being on the right side and on the rising side. It will surely seem wonderful to those who live a few years hence, that it was ever made a question at this day, among Christians, whether slavery—the holding of God's rational offspring in bondage, to be bought and sold like cattle—is a sin, and as such ought to be at once abolished. There is no principle of morality or religion which seems to me more certain than this. It may be perverted, misrepresented, denied—but triumph it will.

While I thus avow my full belief in the leading principles of the Abolitionists, I do not say that they have in no case erred in the measures they have adopted for promoting their cause. I think they have in some cases been harsh and irritating in their language, and violent in their movements; a fault which I am happy to see is fast being corrected; and when committed I find many apologies for it, in the unprincipled and reckless opposition which has been waged against them. Could I speak to every Abolitionist in the land, I would say be firm and decided, but candid and conciliating;—rest your cause on the principles of eternal right; invite discussion, and let it be conducted on your part with coolness and intelligence; with calmness and kindness;—let all the irritability and ill temper, all the calling of hard names and heaping up of opprobrious epithets, be on the other side. Make your appeal to the intellect and the conscience, and let all be done in the fear of God, and with prayer to him for his blessing, and success is certain.

I sat down to write a short note, but have filled my sheet; and can only add my fervent wish that the smiles of Heaven may be upon the approaching meeting of your society, and that all things done on that occasion may be done under the guidance of that wisdom which is from above.

Affectionately yours,

J. HAWES.

To the Editor of the Religious Intelligencer.

LICENSE LAWS.—No. 11.

Dear Sir,—Another way in which the license law

greatly injure the community, is, by sanctioning a practice which tends directly and powerfully to form *unnatural and vicious appetites*, and an *increasingly diseased state of the system*, from which intemperance, drunkenness and all their innumerable evils spring. Men who sell ardent spirit according to law, and men who buy it, according to law, and drink it according to law, are doing an immense injury to mankind; by forming a nursery for the growth of all future drunkards; and a nursery from which have been reared in Massachusetts more than 1,000, and in the United States more than 30,000 drunkards annually. In this way, more than 1,000,000 drunkards, during the last generation, were reared in the United States. At first they were sober men, as all men, under the government of God, must be, till they make themselves otherwise. Nor did any of them become drunkards at once; but they first served a sort of apprenticeship, by that kind and degree of drinking, which the law contemplates, and declares to be for the public good; an assertion, however, as false and as fatal, as legislation ever uttered. The fact is, that use of spirit which the law now contemplates, which it sanctions, and for the liberty to supply which, it takes money, and puts it into the public treasury, and which it falsely declares to be for the public good, is as really adapted to form intemperate appetites, and be a kind of nursery for drunkenness and ruin, as fire is adapted to burn, or sin is adapted to pollute and destroy. This is the case with all that furnishing of it, which has been heretofore practiced for the army, and also for the navy. It has as naturally and as regularly formed and perpetuated intemperate appetites, and led on to drunkenness and ruin, as the cause produces its legitimate effects. And for that, which produces such horrid results, to be stated by the high sanction of legislation; to be for the public good, is an outrage which ought no longer to disgrace a free country.

But, it is said, suppose they will continue to license some to do this work of death, "Should they be few or many? To license a few, would be a less evil than to license many; as really as to commit a few murders would be a less evil than to commit many. And if those few who are licensed, should be in those towns only, in which a majority of those who have to pay the increased taxes which this licensing occasions, should in their annual town meetings vote that they desire to have them licensed; the evil would be still less, especially if none who should not vote for such licenses, should be taxed for the support of any of the paupers or the prosecution of any of the criminals which these licenses may occasion. Still the licensing whether of a few or many, and the selling, whether by few or many, will produce evil, only evil, and that continually. And were the men who should sell such liquors laid under bonds to bear all the expenses, and to remunerate the community for all the evils which they occasion; and were the obligations of such bonds faithfully enforced, while it might be no more than what would be just, would soon effectually show them, that the selling of ardent spirit to be used as a drink, is not only an immoral but ruinous employment.

Nor do they always escape this conviction even now. Says the late distinguished Judge Platt, "It is found that of the tavern keepers and retailers of ardent spirit, in the State of New York, during the last 40 years, more than two thirds have themselves become drunkards, and reduced their families to poverty, and wretchedness." And a much greater number also, of their children than of the children of the rest of the commu-

* It is respectfully submitted, whether the fact that a business which is neither needful or useful, has destroyed more than half who have engaged it, is not itself proof that the business is wicked?

nity, have, I apprehend, in proportion, also gone down to the drunkard's grave. And while "the iniquities of the fathers are from generation to generation visited upon their children," this may be expected to be the case. And the property which is acquired by the destruction of others, may in my judgment be expected to be instrumental in bringing destruction upon its possessors.

Truly Yours, &c.

J. EDWARDS,
Cor. Sec. Am. Temp. Society.

ONE CASE OF MANY.

Mother—this bread is very hard—why don't we have cake and nice things, as we used to when we lived in the great house? oh, that was such a pretty house, Mamma, and I do love to live there so; you made sweet music there, Mamma, with your fingers, when Pa would sing; Pa used to laugh then, and take me on his knee, and said I was his own dear boy. What makes Pa sick, Ma? I wish he wasn't sick—for it makes me 'fraid when he stamps on the floor, and says so loud, George, go off to bed. Say when will he get well: and take me on his knee, and love me, as he used to? But, Ma, there is a tear in your eye; let me wipe it; there another comes; oh, another! Did I make you cry these tears, Mamma?

Hush, little innocent, you cannot stop your Mother's tears, for they are the very overflowings of a fountain, filled with blighted hopes.

I heard a beautiful boy, scarcely four years old, lisping this to his mother; and I pitied him from my inmost soul. His name was George Elwyn. His father was once rich and happy, and nearly idolized his little son; but in an evil hour, he began to sip the intoxicating cup; the habit had grown upon him, until the peace of his family was destroyed; and he a tyrant. The beautiful house, in which they had lived, was now exchanged for a miserable cottage, in the suburb of the city; and little George doomed to be the companion of the indolent and vicious.

RULES FOR MECHANICS, MERCHANTS, &c.

I must not do a seemingly small evil to accomplish a seemingly great good.

I must not forget that my faults will often be laid to my master's charge.

I must not differ with my Christian friends in an angry manner.

I must not talk about the failings of others, especially of Christian friends, in their absence.

I must live so that all around me may safely follow my example.

I must live so as to reprove all sin in all men.

I must converse familiarly, frequently, and solemnly with my "hands," shopmates, clerks, and apprentices on the subject of religion.

I must, if I am a clerk, apprentice or journeyman, be faithful to the regulations and interests of my employers, (so far as they are just and honorable,) both in their presence and absence, remembering that God sees me.

NURSERY MAXIMS.

Giving paper to small children to tear for amusement teaches them to tear books.

Allowing children to play with fire or a knife endangers their own lives and the lives of others.

Better send children away at prayer-time than to allow them to play with books, &c. and make a noise. The former is an evil of absence, the latter of thoughtlessness to themselves and disturbance to others, both of which should be avoided at such times.

I have often been in doubt about the management of a child when sick or in feeble health. But having seen in some few cases the effects of indulgence, I am led to believe that even for the health of the child as well as for the good of his temper and morals, a gentle but even and steady government is better than indulgence.

When a child is angry or in a passion, never speak to him about his soul or try to impress upon him the fear or the love of God. Wait and take another opportunity.

Never disappoint the confidence a child places in you, whether it relate to a thing placed in your care or to a promise. Faithfully and promptly fulfil all such promises, and show that you may be confidently trusted.

Always give prompt attention to a child when he speaks, so as to prevent repeated calls, and that he may give prompt attention when you call him. Either gratify or deny him, or show him that his remarks or requests are improper or untimely. The child who calls Mamma! Mamma! Mamma! without attention, will give no attention when called.

At table a child should be taught to sit up and behave in a manly manner, and not allowed to leave his chair or take food without asking, or to tease when denied. The bare expression of a parent's wish at such a time should be law, from which no appeal should be made.

Give a child his choice of such food on the table as his parents think healthy for him, considering times and circumstances; at the same time guarding most carefully against the propensity so common among children to have things nice and sweet, &c. The maxim will hold good among children as among men, that we should eat for the strength of the body and not to please the taste. *Delicate appetites are generally those made so by delicacy of taste.*

The practice of allowing children to read at family prayers is commendable: but this privilege should not be granted until the child can keep his place and read without spelling and with but little help from the parent, who may pronounce hard names or other hard words for him. Finding the place and spelling words are at direct variance with the spirit of devotion.

Religious Magazine.

PRESIDENT EDWARDS' RESOLUTIONS.

Resolved, not only to keep from an air of anger, dislike, and fretfulness in discourse; but also to force an air of love, cheerfulness, and benignity.

Resolved, when I am most out of temper, to strive most to act good naturedly; yea, at such times, to manifest good nature, though I think it would in other respects be to disadvantage, and so as it would be imprudent at other times.

Whenever things begin to feel uneasy within, or irregular without, resolve to examine myself by the strictest examination.

Resolved, that I will never give way to that listlessness which I find unbends and relaxes my mind from being fully and fixedly set on religion; whatever excuse I may have for it, that my listlessness inclines me to plead, as, that somewhat else is best to be done, &c.

Resolved, never to do any thing but duty; and then, according to Eph. vi. 6, 7, 8, to do it willingly

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and cheerfully, as to the Lord, and not to man; knowing that whatever good thing any man doeth, the same shall he receive of the Lord.

If there never was to be but one in the world at a time, who is properly a complete Christian, in all respects of a right stamp, having Christianity shining in its true lustre, appearing amiable from what part, and under what character soever viewed; resolved to act just as I would do, if I strove with all my might to be that one who should be in my time.

When I find those *groanings which cannot be uttered*, which the apostle speaks of, and those *breakings of heart for the longing it hath, &c.*, which the Psalmist speaks of, in Ps. cxix. 20, resolved to promote them to the utmost of my power; and not to be weary of earnestly endeavoring to vent my desires, nor of the repetitions of such earnestness.

Resolved, very much to exercise myself in this all my life long, viz: with the greatest openness I am capable of, to *declare my ways to God*, and lay open my soul to him; all my sins, temptations, difficulties, sorrows, fears, hopes, desires, and every thing, and every circumstance; according to Dr. Manton's 27th sermon on the 119th Psalm.

Always endeavor to keep a benign aspect and air of acting and speaking, in all places, and in all companies; except it should so happen that duty requires otherwise.

Resolved, after afflictions, to inquire, what good I have got by them, and what I might have got by them.

To confess frankly to myself all that which I find in myself either infirmity or sin: and if it be what concerns religion, also confess the whole case to God, and implore needed help.

Always to do that which I shall wish I had done when I see others do it.

Let there be something of benevolence in all I speak.

IT HAPPENED.

A DIALOGUE BETWEEN A WESTERN HUNTER AND AN ATHEIST.

From an Illinois paper.

Mr. Pioneer.—In one of my rounds, not long since, the following dialogue occurred, and I hasten to send it to you. One of the persons engaged in the following conversation, appeared to be an awkward, long-sided youth, equipped for hunting—and wearing a countenance of listless vacuity; although I sometimes fancied I saw an arch expression in his eye, as his face happened to turn toward the place where I lay. The other seemed to be one who piqued himself on his reasoning powers.

Hunter. I say, stranger, what's that 'ere thing you've got in your hand, that looks so speckled like?

Reasoner. This? It's the "Free Enquirer."

Hunter. The what? I tell you what, mister, you needn't think to throw your flings out that way at a fellow. I asked you a civil question, and you needn't think to nickname a body the free enquirer for it.—We are used to making free in our country.

Reasoner. You are mistaken in my meaning. It was this paper I called the Free Enquirer, not you.

Hunter. Hay! that thing?—What d'y'e call it? a paper and free enquirer too! Now if that an't funny, I don't know.

Reasoner. It is a paper, a newspaper, called the Free Enquirer.

Hunter. More yet! Paper, Newspaper, and Free Enquirer. Have you any more names for it?

Reasoner. I see you do not understand me, and I must explain. This thin white sheet is called paper—feel it. These black marks are letters printed on it, and we read the words that they make when they are put together.

Hunter. Read! O I mind now; mammy used to tell us, that in the settlements, people went to school and learnt to read; and she said how daddy and her couldn't read, that was the reason they didn't take any books with 'em when they moved out on to the range. But I never heard about newspapers, and free enquirers.

Reasoner. This is a book, (*showing one.*) See; it is made of paper like this; and then it is folded up and bound between pasteboards, and covered with leather, so as to keep it safe.

Hunter. Well now, stranger, since I find you didn't mean to make fun of a body, I hope you won't take any pride in what I said; and I'd like to know more about that paper, as you call it. What's it for?

Reasoner. It's a newspaper published in New York to expose the superstitious notions about religion.

Hunter. How does it do that?

Reasoner. Why, it comes right out, and says that all religion is nonsense, and religious people are all fools or hypocrites.

Hunter. I don't understand that somehow. There was John Davis that used to be a roarer to fight, and get drunk, and swear, and play cards; and he went away off to camp-meeting and got religion; and ever since then he's the civillest, best behaved, soberest, honestest fellow all about. And he's no fool neither, I can tell you. I reckon, if you were to hear him talk, you'd think so.

Reasoner. Psha! it's all delusion—all a pack of nonsense, I tell you.

Hunter. Well now I'd like you to tell me what made him leave off his old capers all of a sudden.

Reasoner. The fellow got frightened by their screaming and shouting.

Hunter. I don't think so. He's not so easy frightened, though he won't fight now; but I seed him one day in a fix that I reckon you wouldn't like to be in. Every body else seemed scared but him, and I wasn't no more afraid than you are now.

Reasoner. Ah yes, I know they have courage enough about common things; but they are afraid of the devil, and hell, and all that.

Hunter. Why, stranger! see here now, an't you afraid of the devil?

Reasoner. I?—nonsense—there is no devil.

Hunter. Hay! No devil! How do you know?

Reasoner. Know? Did you ever see the devil?

Hunter. No. But I never seed every thing.

Reasoner. Did you ever see any body that had seen him?

Hunter. No. But John Davis says there's a devil.

Reasoner. John Davis is a fool; and all this nonsense is a pack of lies.

Hunter. Halloo, stranger, you'd better not call John Davis a fool—I tell you, he an't no fool, and he'd lick you in a minute—that is if he'd fight. But

he's a clever fellow, any how, and I won't hear him abused behind his back.

Reasoner. I didn't mean to abuse him; you must not mind such expressions; I only want to convince you of the folly of religion.

Hunter. Well then, you may go on. I begin to feel curious to know how you found out it was all a pack o' lies.

Reasoner. If you read the Free Enquirer you'd see.

Hunter. Does that say so? How does that know?

Reasoner. Why Mr. Owen and Miss Wright and Mr. Jennings carry on the paper, and they go on to prove that there is no God; and so religion can't be true, because it pretends to be minding the word of God.

Hunter. No God! No hell! No devil! Hurra! May be if I won't have a frolic. Why then a body can get drunk, swear and fight, and if he should kill a fellow, it would be no great matter. But stop. How do they know? I don't like to be cheated.

Reasoner. Why they say it's just a superstitious notion the people have. Nobody ever saw God; and people can't be expected to believe *contrary* to the evidence of their senses.

Hunter. No, to be sure. But then John Davis says how that God made the world. If their aint no God, who did make the world?

Reasoner. Make the world indeed! How do you suppose he'd go about to make the world?

Hunter. I don't know nothing about it. I asked you to tell me how the world come, if God didn't make it.

Reasoner. Come? it didn't come, it always was.

Hunter. How do you know that?

Reasoner. Why, Reason teaches us so. If there warn't something always, how could any thing ever happen to be?

Hunter. That's what I don't know. And I'll tell you another thing I don't know. If this world always was, without any maker, did it make itself?

Reasoner. Make itself! ha, ha, that's a good one! Why don't you know that the earth is dead matter? It couldn't make itself nor any thing else.

Hunter. Well, so I should judge; and if it wouldn't make any thing because it aint alive, I wonder how it could change so much. The water runs, trees grow, leaves fall and puts out again, fire burns up a heap of truck; creatures and birds and fishes, and mankind too, lives and dies, and nobody makes 'em. I can't understand that. They didn't always be, I know.

Reasoner. That's only the fortuitous concurrence of circumstances.

Hunter. The what?

Reasoner. Why, it's—it's—it just happens so.

Hunter. It's a queer sort of fixen, any how. I wonder if such things as this here rifle ever just happen so, without being made. Where did you say that ere free enquirer come from?

Reasoner. From New York.

Hunter. Who did you say made it?

Reasoner. I didn't say who made it; Mr. Owen and Miss Wright and Mr. Jennings write the pieces in it.

Hunter. How! is it printed and wrote too? You're a droll fellow.

Reasoner. I must explain to you. The lady and gentlemen I spoke of, write the pieces, and then get the printers to print them.

Hunter. What is printing? How is it done?

Reasoner. They have the letters cut on little pieces of lead, (made hard somehow,) these they call types; and they pick them up, letter by letter, and put them in order so as to make words, and so on till they get all these letters set up to make one side; then they put them up in particular order on a flat stone that is fixed in the printing-press; then they black the types, and lay the paper on, and press down a flat board on them, and so they make it look like this side. Then they put up the same types in a different order to make different words, and go through the same work to print the other side.

Hunter. What do you call a letter? let me see.

Reasoner. These are large letters at the top. Those small things are all letters.

Hunter. What! is that little tiny thing a letter?

Reasoner. Yes.

Hunter. And do they pick 'em up one by one, and fix 'em so as to make the whole paper?

Reasoner. Yes.

Hunter. Now, mister, I want to ask you a few questions. Did you ever see New York?

Reasoner. No, I am a western man.

Hunter. Did you ever see that woman and them men you talk about?

Reasoner. Who? Miss Wright and Mr. Owen and Mr. Jennings? No.

Hunter. Did you see the folks make that paper and print it?

Reasoner. No, I tell you.

Hunter. How do you know they did it then?

Reasoner. Can't I read?—it says so.

Hunter. Maybe it lies. How do you know it don't lie?

Reasoner. How do I know it don't lie? I know it don't. Do you think I'm a fool?

Hunter. If you aint, you can tell me what I ask you. It's a plain question. How do you know there is such a place as New York?

Reasoner. Why, the fellow's crazy. How do I know there are such people as Miss Wright and Mr. Owen and Mr. Jennings, when I've heard so much about them, and see their writings every week. Can't I believe my eyes?

Hunter. Yes, but that's the thing I want to know. How can you prove that they did write them things? To come right out, how can you prove that that paper was printed?

Reasoner. Why I know it was; it couldn't make itself.

Hunter. Yes, I know that; but then couldn't it grow so?

Reasoner. A newspaper grow! What nonsense! I read about printing, and this is what they make by printing.

Hunter. As far as I can see, you don't know but what it grow'd. But couldn't it happen so?

Reasoner. Happen! No. What an absurd idea! It was made.

Hunter. I don't see but it might happen without being made, as easy as all this world, any how.

Here the dialogue ceased, and I came away.

AN OLD SCOUT.

DULL ATHEIST! could a giddy dauce
Of atoms lawless hurled,
Construct so wonderful, so wise,
So harmonized a world?
Presumptuous wretch, thyself survey.
That less-er fabric scan;
Tell me from whence the immortal dust,
The god—the reptile man?

THE ATHEIST AND ACORN.

"Methinks the world seems oddly made
And every thing amiss:"
A dull complaining Atheist said,
As stretched he lay beneath a shade,
And instanced it in this;

"Behold," quoth he, "that mighty thing,
A pumpkin large and round,
Is held but by a little string,
Which upward cannot make it spring,
Nor bear it from the ground.

While on this oak an acorn small,
So disproportioned grows,
That whoso'er surveys this all,
This universal casual ball,
Its ill contrivance knows.

My better judgment would have hung
The pumpkin on the tree,
And left the acorn slightly strung,
'Mongst things that on the surface sprung,
And weak and feeble be."

No more the cavalier would say,
No further faults descry;
For upwards gazing, as he lay,
An acorn loosened from its spray,
Fell down upon his eye.

The wounded part with tears ran o'er,
As punished for that sin:
Fool! had that bough a pumpkin bore,
Thy whinseys would have worked no more,
Nor skull have kept them in.

The Rev. Dr. Witherspoon, formerly President of Princeton College, was once on board of a packet ship, where among other passengers was a profound atheist. This unhappy man was very fond of troubling every one with his peculiar belief, and of broaching the subject as often as he could get any one to listen to him. He did not believe in a God and a future state, not he! By and by there came on a terrible storm, and the prospect was that all would be drowned. There was much consternation on board, but not one was so frightened as the professed atheist. In this extremity he sought out the clergyman, and found him calm and collected in the midst of danger, and thus addressed him: "O, Doctor Witherspoon! O, Doctor Witherspoon!! we're all going, we have but a short time to stay, O, how the vessel rocks. We're all going. Don't you think we are, Doctor?" The Doctor turned on him with a solemn look and replied in broad Scotch, "Nae doubt—nae doubt mon, we are a' ganging, but you and I dinna gang the same way.—*Chris. Intell.*

If thou lovest to worship God here below, God will take thee up to worship him above. Thou shalt change thy place but not thy employment.

MR. FINNEY'S LECTURES ON CHRISTIAN DUTY. LECTURE XI.

Abridged from the Evangelist.

TEXT.—*Examine yourselves, whether ye be in the faith; prove your own selves.*—2 COR. xiii. 5.

In speaking from this text I design to pursue the following order:

I. Show what is intended by the requirement in the text.

II. The necessity of this requirement.

III. The practicability of the duty enjoined.

IV. Give some directions as to the manner of performing the duty.

I. What is intended by the requirement in the text?

It is nothing less than a positive command, that we should ascertain our own true character, and settle the question definitely for ourselves, whether we are saints or sinners, heirs of heaven or heirs of hell.

II. I am to show the necessity of this requirement.

1. It is indispensable to our own peace of mind.

2. It is essential to Christian Honesty.

If one makes a profession of religion where he does not honestly believe himself a saint, who does not know that that is not exactly honest?

3. A just knowledge of one's own character is indispensable to usefulness.

If a person has always to agitate this question in his mind, "Am I a Christian?"—if he has to be always anxiously looking at his own estate all the while, and doubtful how he stands, it must be a great hindrance to his usefulness. If when he speaks to sinners, he is uncertain whether he is not himself a sinner, he cannot exhort with that confidence and simplicity, that he could if he felt his own feet on a rock.

III. The practicability of this requirement.

1. This is evident from the command in the text. Will any one believe that God requires us to examine ourselves, and prove ourselves and see what is our true character, when he knows it to be impossible?

2. We have the best possible medium of proof, to try ourselves, and prove our character, and that is our consciousness.

We may have, and ought to have, the same kind of evidence of our state before God as we have of our existence; and that is, consciousness. Nay, we cannot help *having* the evidence. Consciousness is continually testifying what are our states of mind, and it only needs for us to take notice of what consciousness testifies, and we can settle the question as certainly as we can our own existence.

3. God gives men such constant opportunities to act out what is in their hearts, that nothing but negligence can prevent their coming to a decision of the matter.

If men were shut up in dungeons, where they had no opportunities to act, and no chance of being influenced by circumstances, and no way to develop the state of their hearts, they would not be so much to blame for not knowing themselves. But God has placed them in the circumstances in which they are in this life on purpose, as he said to the children of Israel, to prove them, and to know what was in their hearts, and whether they will keep his commandments

or no. And this affords opportunities of self-knowledge, when we see how we feel and how we are inclined to act in such diversified circumstances.

4. We are further qualified to test our own true characters, by having a perfect rule to try them by.

The law of God is a true standard by which to try our characters. We can bring all our feelings and actions to this rule, and compare them with this standard, and know exactly what is their true character in the sight of God.

5. Our circumstances are such that nothing but dishonesty can possibly lead us to self-deception.

The individual who is self-deceived, is not only careless and negligent, but decidedly dishonest, or he would not deceive himself. He must be to a great degree prejudiced by pride, and blinded by self-will, or he could not but know that he is not what he professes to be. The circumstances are so many and so various, that call forth the exercises of his mind, that it must be wilful blindness that is deceived.

IV. I will mention a few things as to the manner of performing this duty.

First. Negatively.

1. It is not done by waiting for evidence to come to us.

Many seem to wait in a passive attitude, for the evidence to come to them, to decide whether they are Christians or not. They appear to be waiting for certain feelings to come to them. Perhaps they pray about it; perhaps they pray very earnestly, and then wait for the feelings to come which will afford them satisfactory evidence of their good estate. Many times they will not do any thing in religion till they get this evidence, and they sit and wait, and wait, and wait, in vain expectation that the Spirit of God will come sometime or other, and lift them out of this slough, while they remain thus passive and stupid. They may wait till dooms-day and never get it in his way.

2. Not by any direct attempt to force the feelings into exercise which are to afford the evidence.

The human mind is so constituted that it never will feel by trying to feel. You may try as hard as you please, to feel in a particular way. Your efforts to put forth feeling are totally unphilosophical and absurd. There is now nothing before the mind to produce emotion or feeling. Feeling is always awakened in the mind by the mind's being intensely fixed on some object calculated to awaken feeling. But when the mind is fixed, not upon the object, but is taken up with looking inward, and attempting to examine the nature of the present emotion, that emotion at once ceases to exist, because the attention is no longer fixed on the object that causes the emotion.

3. You will never get evidence by spending time in mourning over the state of your heart.

Some people spend their time in nothing but complaining. "O, I don't feel, I can't feel, my heart is so hard. Suppose a man should shut himself out from the fire and then go about complaining how cold he is. He must expect to freeze, if he will shut himself out from the means of warmth. And all his mourning, and feeling bad will not help the matter.

Second. Positively. What must be done in this duty.

If you wish to test the true state of your heart with regard to any object, you must fix your attention on that object.

If the mind is fixed on any object calculated to excite those emotions of any kind, it is impossible not to feel those emotions in a degree; and if the mind is *intently* fixed, it is impossible not to feel the emotions in such a degree as to be conscious that they exist. In this way we are to come at the proof of our characters, and know the real state of our feelings toward any object;—by fixing our attention on the object till our emotions are so excited that we become conscious what they are.

I will specify another thing that ought to be borne in mind. *Be sure the things on which your mind is fixed, and on which you wish to test the state of your heart are realities.*

There is a great deal of imaginary religion in the world, which the people who are the subjects of it mistake for real. They have high feelings, their minds are much excited, and the feeling corresponds with the object contemplated. But here is the source of the delusion—the *object is imaginary*. It is not that the feeling is false or imaginary. It is real feeling. It is not that the feeling does not correspond with the object before the mind. It corresponds perfectly. But the object is a fiction. The individual has formed a notion of God or Jesus Christ, or of salvation, that is altogether aside from the truth, and his feelings in view of these imaginations are such as they would be towards the true objects, if he had true religion, and so he is deluded. Here is undoubtedly a great source of the false hopes and professions in the world.

V. I will now specify a few things on which it is your duty to try the state of your mind.

1. Sin—not your own particular sins, but sin itself, as an outrage committed against God.

You need not suppose you will get at the true state of your hearts, merely by finding in your mind a strong feeling of disapprobation of sin. This belongs to the nature of an intelligent being, as such. All intelligent beings feel a disapprobation of sin when viewed abstractly, and without reference to their own selfish gratification.

But there is a striking difference between the constitutional disapprobation of sin, as an abstract thing, and that hearty detestation and opposition that is founded on love to God. To illustrate this idea. It is one thing for that youth to feel that a certain act is wrong, and quite another thing to view it as an injury to his father. Here is something in addition to his former feeling. He has not only indignation against the act as wrong, but his love to his father produces a feeling of *grief* that is peculiar. So the individual who loves God feels not only a strong disapprobation of sin, as wrong, but a feeling of grief mingled with indignation when he views it as committed against God.

2. You ought to test the state of your hearts towards your own sins.

Look back on your past sins call up your conduct in former times, and see whether you do cordially condemn it and loathe it, and feel as an affectionate child would feel, when he remembers how he has disobeyed or dishonored a beloved parent. It is one thing to feel a strong conviction that your former conduct was wicked. It is quite another thing to have this feeling attended with strong emotions of grief, because it was sin against God.

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3. You want to test your feelings towards impenitent sinners.

Then go among them, and converse with them, on the subject of their souls, warn them, see what they say, and how they feel, and get at the real state of their hearts, and then you will know how you feel towards the impenitent. You cannot do this without waking up emotions in your mind, and if you are a Christian, it will wake up such mingled emotions of grief, compassion and indignation, as Jesus Christ feels, and as will leave you no room to doubt what is the state of your heart on this subject.

4. You want to prove the state of your mind towards God.

Fix your thoughts intently on God. Do not fancy a shape or appearance, or imagine how he looks, but fix your mind on the Bible description of how he feels and what he does, and what he says, and you cannot but feel. Here you will detect the real state of your heart. Nay, this will constitute the real state of your heart, which you cannot mistake.

5. Test your feelings towards Christ.

Run over the circumstances of his life, and see whether they appear as realities to your mind, his miracles, his sufferings, his lovely character, his death, his resurrection, his ascension, his intercession now at the right hand of the throne of God. When you think of his willingness to save, his ability to save, his atoning death, his power, if these things are realities to you, you will have feelings, of which you will be conscious, and concerning which there will be no mistake.

6. What are your feelings towards the saints?

If you wish to test your heart on this point, whether you love the saints, do not let your thoughts run to the ends of the earth, but fix your mind on the saints by you, and see whether you love them, whether you desire their sanctification, whether you really long to have them grow in grace, whether you can bear them on your heart to the throne of grace in faith, and ask God to bestow blessings on them.

7. So in regard to revivals.

You wish to know what is the state of your feelings toward revivals, then read about them, think of them, fix your mind on them, and you cannot but have feelings that will evince the state of your heart. The same is true of the heathen, of the slaves, of drunkards, of the Bible, of any object of pious regard. The only way to know the state of your heart is to fix your mind on the reality of those things, till you feel so intensely that there is no mistaking the nature of your feelings.

Should you find a difficulty in attending to any of these objects sufficiently to produce feeling, it is owing to one of two reasons, either your mind is taken up with some other parts of religion, so as not to allow of such fixed attention to the specified object, or your thoughts wander with the fool's eyes, to the ends of the earth. The former is sometimes the case, and I have known some Christians to be very much distressed because they did not feel so intensely as they think they ought on some subjects. Their own sins, for instance. A person's mind may be so much taken up with anxiety and labor and prayer for sinners, that it requires an effort to think enough about his own soul to feel deeply, and when he goes on his knees to pray about his own sins, that sinner with whom he

has been talking comes right up before his mind and he can hardly pray for himself. It is not to be regarded as evidence against you, if the reason why you do not feel on one subject in religion is because your feelings are so engrossed about another, of equal importance. But if your thoughts run all over the world, and that is the reason you do not feel deeply enough to know what is your true character, if your mind will not come down to the Bible, and fix on any object of religious feeling, lay a strong hand on yourself, and fix your thoughts with a death-grasp, till you do feel. You can command your thoughts: God has put the control of your mind in your own hands. And in this way, you can control your own feelings, by turning your attention upon the object you wish to feel about. Bring yourself, then, powerfully and resolutely, to that point, and give it not over till you fasten your mind to the subject, and till the deep fountains of feeling break up in your mind, and you know what is the state of your heart, and understand your real character in the sight of God.

REMARKS.

1. Activity in religion is indispensable to self-examination.

An individual can never know what is the true state of his heart, unless he is active in the duties of religion. How can he know his real feeling towards sinners, if he never brings his mind in contact with sinners?

2. Unless persons try their hearts by the reality of things, they are constantly subject to delusion, and are all the time managing to delude themselves.

People will get up a public meeting, and talk about feeling for the heathen, when they are making no direct efforts for sinners around them. This is all a fiction of the imagination. There is no reality in such religion as that. If they had real love of God, and love of souls, and real piety, the pictures drawn by the imagination about the distant heathen would not create so much more feeling than the reality around them.

It will not do to say, it is because their attention is not turned towards sinners around them. They hear the profane oaths, and see the Sabbath breaking and other vices, as a naked reality before their eyes, every day. And if these produce no feeling, it is in vain to pretend that they feel as God requires for sinners in heathen lands, or any where.

Mankind have always, in every age of the world, fallen in love with fictions of their own imagination, over which they have stumbled into hell. Look at the Universalist. He imagines a God that will save every body, at any rate, and a heaven that will accommodate every body, and then he loves the God he has made and the heaven he has imagined, and perhaps will even weep with love. His feelings are often deep, but they are all delusive because excited by fiction and not by truth.

3. The more an individual goes out from himself, and makes things not belonging to himself the subject of thought, the more piety he will have, and the more evidence of his piety.

Religion consists in love, in feeling right and doing right, or doing good. If therefore you wish to have great piety, don't think of having it by cultivating it in a way which never caused piety to grow; that is by retiring into a cloister and withdrawing from contact with mankind.

4. It is only in one department of self-examination that we can consistently shut ourselves up in the closet to perform the duty. That is when we want to look back and calmly examine the motives of our past conduct. In such cases it is often necessary to abstract our thoughts and keep out other things from our minds, to turn our minds back and look at things we have done and the motives by which we were actuated. To do this effectually it is often necessary to resort to retirement, and fasting, and prayer.

5. In examining yourselves, be careful to avoid expecting to find all the graces of the Christian in exercise in your mind at once.

This is contrary to the nature of mind. You ought to satisfy yourselves if you find the exercises of your mind are right *on the subject that is before* your mind. The mind is so constituted, that it can only have one train of emotions at a time.

6. From this subject, you see why people often do not feel more than they do.

The reason why they do not feel deeply on religious subjects is, because their attention is not deeply fixed on these subjects.

7. You see the reason why there is such a strange diversity in the exercises of real Christians.

The reason is, that their thoughts are directed to different objects. One class are always thinking of the class of objects calculated to make them happy; the other are thinking of the state of the church, or the state of sinners, and weighed down as with a burden, as if they had a mountain on their shoulders. Both may be religious, both classes of feelings are right, in view of the objects at which they look.

8. Observe the influence of these two classes of feelings in the usefulness of individuals.

Show me a very joyful and happy Christian, and he is not generally a very useful Christian. Generally such are so taken up with enjoying the sweets of religion, that they *do* but little. You may see a class of professors of religion who are always happy, and they are lovely companions, but they are very seldom engaged in pulling sinners out of the fire. You find others always full of agony for sinners, looking at their state, and longing to have souls converted. Instead of enjoying the antepast of heaven on earth, they are sympathizing with the Son of God when he was on earth, groaning in his spirit, and spending all night in prayer.

9. The real revival spirit is a spirit of agonizing desires and prayer for sinners.

10. You see how you may account for your own feelings at different times.

People often wonder why they feel as they do. The answer is plain. You feel so, because you think so. You direct your attention to those objects which are calculated to produce those feelings.

11. You see why some people's feelings are so changeable.

That is because their thoughts are unsteady. If they would fix their thoughts, they would regulate their feelings.

12. You see the way to beget any desired state of feeling in your own mind, and how to beget any desired state of feeling in others.

Place the thoughts on the subject that is calculated to produce those feelings, and confine them there, and the feelings will not fail to follow.

13. There are multitudes of pious persons who dishonor religion by their doubts.

They are perpetually talking about their doubts, and they take up a hasty conviction that they have no religion. Whereas, if instead of dwelling on their doubts they will fix their minds on other objects, go out and seek sinners, and try to bring them to repentance, rely upon it, they will feel, and feel right, and feel so as to dissipate their doubts.

Remember, you are not to wait till you feel right before you do this. Perhaps some things that I said to this church have not been rightly understood. I said you could do nothing for God unless you felt right. Do not therefore infer, that you are to sit still and do nothing till you are satisfied that you do feel right. But place yourself in circumstances to make you feel right, and go to work. On one hand, to bustle about without any feeling is no way, and on the other hand, to shut yourself up in your closets and wait for feeling to come is no way. Be sure to be always active. You never will feel right otherwise. And then keep your mind constantly under the influence of those objects that are calculated to create and keep alive Christian feelings.

For the Intelligencer.

THE PROFANE SWEARER

IS A VULGAR FELLOW.

With scarcely an exception this vice is practised only by the ill-bred. The instances are exceedingly rare, when any one who wishes to be thought a gentleman, is known to indulge in this disgusting habit. Occasionally we see one who wears a gentleman's coat, and who rides a gentleman's horse, and who lives in a gentleman's house, allowing himself in this sort of vulgarity. But a particular acquaintance with such will prove them to possess only these external accompaniments of gentility, while they are altogether destitute of the intrinsic qualities of a gentleman. The real gentleman—the well-bred man—the man who is governed by a sense of propriety—will not allow himself in so vulgar a habit. We do not make the assertion unwarily; we wish the statement to be tested—that it is a decisive mark of ill-breeding, and cannot consist with the character of a gentleman to swear. For in what, we ask, does gentlemanly conduct, or true politeness consist? Is it not in having a respectful regard for the opinions and feelings of others, and in treating the company you are in with kindness and respect? Is not such treatment of others, an essential quality of a gentleman? Does he deserve the name, who does not practice after this manner? Suppose a man, in any company, persist in doing what he knows the company generally very much dislike; or, to make the case more nearly parallel, suppose that in the presence of the children of a family, he should fill up his conversation with a most familiar and wanton abuse of the good name and titles and character of their respected and much loved father. Would they regard his conduct as gentlemanly? Or would he have any claim to their respect? But there is a very great proportion of the community who do not swear,—and who abominate the practice,—who are always disgusted and pained with the profanation of others. With regard to the children of God, especially, who love their Heavenly Father, the pain they feel when they hear such coarse and flagrant insult offered to God, is very much what an affectionate child would feel in the case we have supposed. Is he then a gentleman, can he make any just pretensions to the name, who will thus wantonly and continually injure the feelings of others,—who will fill up his conversation with expressions

of obscene and wicked profaneness, which he knows fills them with disgust and abhorrence? We repeat then the remark, and for the truth of it we appeal to any candid mind—and for the swearer himself, if he has any candor, that a gentleman does not swear. Profanity is a habit which does not enter into his character. He who allows himself in this habit, ought to rank himself, where all decent men rank him, among low and vulgar fellows. Whatever may be the color or the shape of his coat, or whatever circumstances of importance may from any cause, hang around him, he wants one essential qualification for admission into respectable company, or for remaining there with credit to himself, if by any means he chances to gain admission.

Our proposition needs no further illustration or proof. Every sensible and candid mind assents to it. **THE PROFANE SWearer IS A VULGAR FELLOW.**

CHRISTIAN UNION.—No. 6.

Means of promoting Denominational Union.

If greater Denominational Union is practicable and important, as is generally admitted, it becomes our duty to inquire, how shall we bring it about? What are the means whereby this union may be promoted? It often happens that very important objects are capable of being attained by the simplest means when those that are more complex have failed. So it will probably be in the present case. Means that are very simple in their nature and of easy application to the object for the attainment of which they are appointed, are probably destined to exert a controlling agency in bringing the scattered fragments of the Christian church together, and in marshalling the saints, the true people of God, under a common standard in their common cause. The subject of Denominational Union is believed to be dear to the heart of God. It cannot for a moment be supposed that the Almighty has any delight in seeing those who are disposed to fight under his banners, standing utterly aloof from each other, and fighting in so many straggling companies, instead of being consolidated into one compact and well organized army. This immense loss of effective influence from disunion, must be regarded as an evil by the Most High, however lightly it may be esteemed by ignorant, prejudiced and erring men.

That incalculable increase of moral power, which would accrue to the church from a suitable degree of union among its branches, must be attained, before religion can gain any very signal triumphs. That increase of power being attained, the most signal triumphs of religion over the sinful habits, usages, and institutions of a wicked and hitherto rebellious world, will be sure to follow. These triumphs are yet to be gained. The voice of prophecy is loud and clear in its announcement of a day when the cause of holiness shall universally prevail, and the kingdoms of this world become the peaceful kingdom of Jesus Christ. The decree has gone forth. God has set the Redeemer as king on the holy hill of Zion; and has said to him, Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like an earthen vessel.

Let the different branches of the church be properly united, and we find in it the elements of a power great enough to accomplish the extensive conquests above referred to. We cannot therefore suppose that God will suffer existing disunion to continue forever. Such a supposition is opposed to what we know of the Divine counsels as revealed. We may safely assume, therefore, that the attainment of a proper degree of Denominational Union enters into the counsels of God as one of the preparatory steps to the universal prevalence and irresistible power of true religion. God will bring about this with a view to other and ulterior results to be ob-

tained by it. He will bring it about by the agency of his children and by the use of means. What are all the means that God will use, or is now at present using for this high purpose it is impossible to say. The following however, are manifestly of this class.

1. The agency of individuals distinguished for a catholic Christian spirit.
2. The greater diffusion of knowledge.
3. Increased facilities for Christian intercourse and co-operation between the different branches of the Christian church.
4. Practical demonstrations of the evils of those degrees of denominational disunion, which have existed in past ages, and which are still perpetuated.
5. Practical demonstrations of the advantages and practicability of Denominational Union.
6. A greater out pouring of the Holy Spirit, and the promotion of a more consistent and apostolical spirit of piety in the evangelical churches.
7. Every instance and degree of Denominational Union will contribute to promote this cause, by leading to other instances and higher degrees of it.
8. United and specific effort for the promotion of Denominational Union, either by temporary or permanent associations for this purpose.
9. Providential arrangements and events indicating the necessity of a greater degree of Denominational Union.

By all the above mentioned means God is at work in bringing his people together. He sees them scattered on the mountains, far from each other, and in many instances far from him; and by these means he is promoting their mutual recognition of each other as saints, and their mutual co-operation as fellow soldiers in a common warfare. These means are of great extent and of great power. Both in regard to their extent and power, they are not likely to decrease but generally to increase. Their influence is at this moment considerable; but probably less than it is destined ever to be again; immensely less than it promises to be in some few years to come.

A profound and prayerful consideration of the method in which God is silently carrying forward the work of Denominational Union, will indicate to every enlightened Christian important personal responsibilities in relation to this matter. These we ought diligently to investigate and faithfully to discharge. To avoid being a hindrance to this cause is not enough. We ought earnestly and laboriously to help it forward. Effectual aid may be given by every honest and humble Christian.

God invites an universal partnership in this extended sphere of well doing, and will amply reward even the widow's mite that is piously and discreetly consecrated to this object.

AMBROSE.

OUR TABLE.—The late Rev. Rowland Hill, of London having preached on one occasion in a Baptist chapel, where the Lord's supper was to be observed, was after the sermon going to take his place at the table, but was respectfully told, "You cannot sit down at our table." He only replied calmly, "I thought it was the Lord's table!"

FRIENDLY SUGGESTIONS.

We have occasionally attended at Methodist meetings during seasons of revival, and have at times had our fears excited that some of the measures adopted, and instructions given at such seasons, were calculated to make wrong impressions on the minds of sinners, and lead them to indulge hopes of forgiveness and acceptance, while yet their hearts were unrenewed, and consequently to endanger their salvation. We have occasionally suggested our fears in conversation with brethren of that denomination, and have found that they

viewed the evils in question very much as we did, and were endeavoring to prevent them. We were exceedingly gratified in looking into the Methodist "Christian Advocate and Journal," not long since, to find that the editor had his eye upon the very evils which so much troubled us, and with an unsparing hand was endeavoring to drive them from their churches. We hope his efforts will be successful. For much as we esteem our Methodist brethren, we should esteem them more; and great as is the good they are bringing to pass, we verily believe they would accomplish much more, if they would heed the faithful suggestions of this editor, and carefully guard against these evils. We subjoin a few extracts from that paper.

After mentioning some doctrines which should be held up prominently in times of revival, he proceeds as follows:—

The doctrine of repentance seems to be a branch of that of justification by faith, and is necessarily implied in it. By repentance we here mean a deep and clear conviction wrought in the conscience of the sinner, of his guilty, condemned, ruined and helpless condition, with confession and supplication for mercy. The whole need not the heavenly Physician, but they that are sick. The unconvicted sinner has no apprehension of his guilt and danger, and of course feels not his need of the Saviour, and will slight all his offers.

The minister of the Gospel should make it his object to produce this repentance, and to fix it deeply and painfully in the guilty breast. Much depends on this as to the soundness of his conversion, and his subsequent stability and continuance in the grace of our Lord Jesus Christ. Ministers err, in that they frequently heal the wound before they have examined its depth. They see a person in tears, or hear him sigh, and immediately set about "comforting" him before he has had time to see the depth of his fall, or confess his sins. They speak of him as "a poor, distressed, broken-hearted sinner," much to be pitied for the sorrows of repentance which he is beginning to feel, and would enlist the sympathies of the whole church in his favor. This is quackery of the worst sort, and may result fatally to the everlasting interests of souls. We should weep when we see sinners neglecting their salvation, and rejoice when we see them penitent. Our sympathies may be reserved for cases of strong temptation, despondency and persecution. But let us never be guilty of healing slightly the wound which the Holy Spirit has made. If they are truly penitent, there is little danger but they will be comforted in due time. Every thing which affects the genuineness and depth of repentance affects in the same degree the character of revivals of religion.

We add, chiefly for the consideration of the ministers of the Gospel,—let the work of God be preserved, as far as you may have any influence to preserve it, free from all extravagances, wild fire, and enthusiasm. In times of revival these things sometimes mix with the work of God, and disparage it in the eyes of all sober and discerning people.

We do not pretend, nor would we dare to set bounds or prescribe rules for the operations of the Holy Spirit. Nor dare we impute to the Spirit the weaknesses and extravagances of erring human beings. A great noise, many voices raised at the same time, with various wild and unmeaning actions and gesticulation, do no body any good, but prevent all edification, and disgust the serious and better informed part of the beholders, and make sport for the infidel and unbelieving part of a congregation. It is no justification of these things to say that much good is done when there is a great noise. We admit it, and at the same time say that the noise does no good, but oft times prevents much good from being done. It often distracts and dissipates the thoughts of a large portion of a congregation, gives umbrage to another part, and leaves the whole more light and un-

impressed with the importance of the doctrine of Christ, than they were before.

RUTLAND (VT.) ASSOCIATION.

A meeting of this Association was held on the 16th Feb., at Rutland, at which the subject of employing the system of means, now in operation, in some parts of Vermont, for promoting revivals was considered. The Association after full deliberation, unanimously agreed in sustaining the following positions. The reasons by which they justified themselves in their opinions, we have not room to give.

1. The system of operations now in progress among the churches in this State, strongly tends to interfere with the responsibilities of established pastors, and the sacred relation which they sustain to the church and to the world.
2. The views of religious truth which characterize this system of operations, and those too on points of vital importance, cannot be approved as discriminating and evangelical.
3. But while there is too little to enlighten the mind, to awaken and invigorate the conscience, a system of measures is adopted, and a variety of motives urged, for the purpose of exciting the mind to immediate action. The motives urged, are almost exclusively such as address themselves to the selfish principles of our nature.
4. The general aspect of the public assemblies is not marked by that religious awe and reverence, by that solemn stillness, and that overpowering impression of truth upon the conscience, which evince the presence of the Spirit of God.
5. The principles and practice of this system in regard to the reception of persons into the communion of the church, are deserving of very grave consideration.

The Association then came to the following result. Such being the views which the Association entertained of this system of measures, in its essential character and tendencies, they are constrained to take their stand upon the fixed principles of the word of God, and say to the churches under their care, and to their brethren in the ministry, that they dare not sanction its employment by consenting to introduce it into the churches over which the Holy Ghost has made them overseers. They cannot permit themselves, by any hope of partial good, to tolerate what they solemnly disapprove, and cannot but consider as hazardous to the souls of men. They must not hold fellowship with what seems at least too much like walking in craftiness, and handling the word of God deceitfully; but would still seek the great and glorious ends of their calling, and of the gospel which they preach, by manifestation of the truth, and endeavoring to commend themselves to every man's conscience in the sight of God. So only dare they sustain the weight of responsibility that they have assumed, as ministers of Christ, and stewards of the mysteries of God. Yet, while their own views of duty are thus decided, they would by no means be considered as judging the motives of their brethren who have adopted different views of this subject and pursued a different practice. They yield to them the same right of judgment, which they claim for themselves; and though they cannot but believe, that such as have connected themselves with this system of proceedings, have been misled to the injury of the cause of truth, they would not doubt the purity of their intentions, and would leave them to the teachings of that Spirit, of truth, which Christ has promised to his disciples, earnestly praying, that he may guide their brethren, and the members of this Association, and the churches for whom they labor, into all truth.

The Pawlet Association, met Feb. 16, at Manchester, and voted that they cordially approve of the views of the Rutland Association, and adopt them as their own.

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The Windsor Association met at Hartland, Feb. 18, and passed a similar resolution.
In like manner did the Northwestern Association which met at Johnson March 1.

THIBET AND CHINA ACCESSIBLE

THROUGH BURMAH.

The following communication opens to the eye of faith another wide field of operation for Christian missions, and especially the *Christian press*, as the *Chinese Tract* addresses these millions in their own tongue, tho' they speak a language yet unknown. No mission has used the press more efficiently than that in *Burmah*. Shall contributions be withheld for supplying such openings even with TRACTS?

"Visited Meaday," says the devoted Rev. Mr. KINCAID, in his Journal at Ava, Feb. 3, 1835, "a considerable village six miles above Ummerapoora. This is a Chinese mart. Large caravans come in from the province of Yunnan during the cold season, and exchange their goods for the productions of this country. I had an opportunity of seeing the Chinese just as they are in their own country. The most prominent trait in their expression of the countenance is dullness, combined with self-satisfaction. They have nothing of that lofty, consequential air that marks so prominently the Burman character, and yet they appear to be equally proud and self-satisfied.

I found many Chinese able to speak Burman, though no one that could speak fluently. As near as I could learn, their spoken language is entirely different from that spoken at Canton, and the eastern provinces, tho' their written language is the same through the whole empire. I endeavored to ascertain what intercourse they had with the surrounding nations, particularly Thibet; and I found a considerable trade was carried on with Lasa, the capital of the Thibetians, but was not able to learn any thing more. The distance to some of the nearest towns in China is not probably more than 200 miles, as a caravan makes the journey in 20 days. Boman, the most northern city of Burmah, is said to be but two or three days journey from Yunnan.

"It will be a day of triumph to the church of God when her sons shall be permitted to make their way up the Irawaddy into Thibet and China, and there proclaim the redemption of Christ. Prayerful dependence on the promises of God will no doubt be succeeded with permission to occupy these hitherto inaccessible countries. As the way is now open in Burmah for preaching and printing the word of life, it is quite certain, if we will only occupy Ava faithfully a few years, we should be permitted to plant a branch of the mission in Boman, and then we are on the borders of China and Thibet. Let a press be put in operation in Ava, as the most effectual means of enlightening the minds and securing the confidence of government men, and at the same time let the Gospel be preached faithfully to all classes of people. Let one missionary be placed in Ava or Ummerapoora learning the Chinese language, and also two of our best Burman assistants be directed to travel incessantly between Ava and Boman, preaching the Gospel and distributing tracts. All this is practicable and vastly desirable; and when we consider the end to be obtained, we ought to be willing to risk ease, and health, and even life itself. These regions that have never been trodden by the messengers of peace, might soon lift up their hands to God."

The prospect of access to China through Burmah is greatly increased by the proposed mission, which the American Baptist Board are about establishing at Sudiya among the Shans, a people of vast numbers and extent, spreading themselves over the country which connects Burmah, Siam, and China, and whose dialects differ but little from the Burmese and Siamese. In

view of the prospect of establishing this mission, Mr. Judson exclaims:

"My heart leaps for joy, and swells with gratitude and praise to God, when I think of brother Jones at Bangkok, in the southern extremity of the continent; and brother Brown at Sudiya in Assam, on the frontiers of China—immensely distant points,—and of all the interesting stations—Ava, Rangoon, Kyook-Phyoo, Maulmein, and Tavoy, and the churches and schools which are springing up in every station throughout the Karen Wilderness. Happy lot to live in these days! O happy lot to be allowed to bear a part in the glorious work of bringing an apostate world to the feet of Jesus! Glory, glory be to God!"

THE GREAT FIRE IN CANTON.

CANTON, CHINA, NOV. 24, 1835.

To the Editors of the New York Observer.

Dear Brethren,—It has long been my desire to address you, and through you, many of my personal friends and fellow-Christians on the other side of the world. I little thought, however, that I was waiting for the occasion that has now occurred—the scene of which I will attempt to give you some idea, though it cannot be fully described. On Sabbath evening of the 22d ult. about 8 o'clock, we heard the alarm of fire. Ascending the top of one of the highest houses, I perceived that the alarm was real, and that a large fire was raging in the city. The next fact of importance to foreigners was that the wind, which had been strong all the day, was right to bring the fire in the direction of the foreign factories. Their probable fate became so evident that most of the merchants provided themselves with large boats, and some commenced removing their treasure (specie) and goods, expecting in a few hours to leave their houses to the mercy of the flames. In the meantime some were upon the buildings, marking the progress of the fire, and discussing the probability of its ultimate extent. At one moment as the great body of flame seemed to diminish, hope would revive, only to sink away in despondency, as the fire broke out with tenfold power in some new direction. Thus it continued for the night, the only faint hope remaining that the subsidence of the wind, or the city wall, might save us from the conflagration. As viewed from the elevations I have mentioned, from which we could see over into the city, it was difficult to find a suitable comparison of the scene. Some compared it to a volcano; some to the burning of Moscow; to my own mind, with all its attendant distress, the scene was the most vivid representation I have ever witnessed, of the final conflagration, when the earth that now is shall be burned up. Many a time during that sleepless night, as I beheld the ocean of fire before me, and saw the poor wanderers fleeing houseless and not knowing whither to fly, did my thoughts pass to that solemn day when all that multitudes possess will suddenly be swept away. Evidently the small feet of the Chinese females were not made in reference to such an occasion; the richest now could not pass the narrow streets in pedans, their only alternative was to hobble upon their feet or burn; in every direction they were seen—perhaps one or two lantern-bearers with swords in their hands to guard them and their children, carried by domestics.

By sun-rise some of the merchants had succeeded in removing all their effects into boats; and even now

it was not certain where or when the fire would cease, though it was chiefly confined to one corner of the city, and that nearest the factories. A desperate effort was now to be made on the part of the firemen. At about a quarter past six, however, we had the indescribable joy of beholding the flame die away at the city gate, as if God, in his mercy, had pointed to that spot and said, Thus far shalt thou come, and no farther.

In company with some friends, I then went to the memorable spot, and saw the engines and mandarins still working, and I am disposed to think that much might be said in favor of the Chinese firemen. The engines that I saw appeared to be efficient and well managed; an old mandarin was at the head, and directing the hose with his own hands.

The exact extent of the damage will never be known. Some intelligent Chinese have estimated the number of houses burnt to be 2,000, and of inhabitants destitute of homes 10 or 15,000.

In the course of the day I took a survey of the smoking ruins from the city walls, upon which I walked nearly a mile in company with several friends, among whom were brothers Brigman and Stevens. Passed several mandarins, with whom we exchanged civilities. All about us was desolation and wretchedness. Just within the wall a street seemed to surround the city; here, and upon the top of the wall, (which is about thirty feet high and twelve or fifteen wide at the top,) were some quite exhausted and asleep, others sitting by their little alt; and others still with an infant upon the back, and a few things under the arm, perhaps all the earthly treasure they possessed, were seeking a new resting place. We went within the city and came out at its southern gate, which has been nearly burnt up; it was of wood, four inches thick, and covered with sheet-iron. Some who went within the city were roughly treated and robbed by the rabble.

At the eye infirmary the patients were moved, and all my medicines &c., most valuable papers, books, and clothing, were put up in trunks and boxes ready to be moved at a moment's warning. Arrangements were also made for the removal of the press and types, &c.

The joy and gratitude we feel is more easily conceived than expressed, that we are still in the enjoyment of our very comfortable accommodations instead of being quartered in a chah-boat or "Godoran," as we anticipated might be our condition now, and, besides, the interruption that might have ensued in our missionary work.

To think of the thousands of sufferers, destitute of homes just at the commencement of winter, and that instead of being thrown, as a like number in New York would be, upon the charities of a benevolent and a christian community, are thrown upon a cold and un pitying world, whose tender mercies are cruelty, is a subject too affecting to dwell upon. How pitiable a lot is theirs who have no treasure, but may be lost in a night! How happy are they who can stand upon the ashes of the earth and say they have lost nothing. The despatches are closing and I must close abruptly. Affectionately yours,

PETER PARKER.

LIBERAL DONATION.—One who is deeply interest-

ed in the American Tract Society's effort to remit \$35,000 to foreign stations before April 15th, writes: "I am only a humble minister, now far from the seat and center of your operations. I have never hoarded \$300 in my life. I do not expect to receive \$300 this current year. But lest your foreign appropriation should fail, I herewith subjoin my note.

"On demand, I promise to pay William A. Hall, Secretary of the American Tract Society, or bearer, one hundred dollars." Yours truly, &c.

Would one hundred individuals make a similar remittance, the amount would be made up.

For the *Intelligencer*.

JUDGE BRISTOL.

Died, on Monday evening, the 7th inst. March, at 7 o'clock, at his residence in New Haven, the Hon. WILLIAM BRISTOL, in the 57th year of his age. He was occupied during the day with important business, and appeared in usual health. From October, 1834, till about the same time in 1835, he had been visited with somewhat severe indisposition, which at length yielded to relaxation, and exercise. For the last five months, he seemed to have completely regained his health. An attack, however, of a distressing pain, in the fore part of February, about the region of the heart, which continued about 12 hours, probably indicated the disease of which he died; though it was then considered by him as rheumatic. On Monday evening, on his return from making some inquiries of his ostler, and just before he had reached the entrance of his dining room, he was observed to falter, and instantly to fall. His appearance indicated instantaneous death, and such was the fact. Two of his neighbors were called in, and Dr. Knight was with him in about five minutes. Exertions were made to resuscitate him, but they were in vain, for his spirit had fled to God who gave it.

By a post mortem examination on Thursday morning, it appeared that there was about a pint of coagulated blood in the pericardium, which had escaped into it through an opening from the lower and right part of the left Ventricle of the heart. This opening presented the appearance of an irregular rent about $\frac{3}{4}$ of an inch in length; and around it, for the distance of nearly an inch, the walls of the heart were very thin and much diseased.

On Thursday afternoon at 2 o'clock, prayer was offered at the house of the deceased by the Rev. Dr. Taylor. His remains were then removed to the North Church, where in the midst of a large and deeply solemn assembly, portions of scripture were read, and a brief and pertinent address was made by the Rev. Mr. Bacon, and another prayer offered by the Rev. Mr. Sawyer, the minister of the congregation.

On the life and character of this eminent citizen, it is proper that some remarks should be made.

William Bristol was born in that part of the town of New Haven, which now constitutes the town of Hamden, on the 2d day of June, 1779. He was the youngest child of his father, the late Simeon Bristol, Esquire, who was extensively known and distinguished as a discreet and judicious citizen, was frequently a Representative in the General Assembly of the State, and a Judge of the Court of Common Pleas for the County of New Haven, in which office he died. Few men were more influential, or enjoyed more of public confidence.

The subject of this sketch entered Yale College in 1794, and received its honors in 1798. His collegiate life was marked by a close and punctual attention to his duties, a correct deportment, and by high classical attainments.

On leaving College he entered the office of Judge Daggott, pursued his researches with singular industry,

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and was admitted to the bar in 1800. He established himself in business in New Haven, in the midst of lawyers of high eminence. By integrity, learning, skill and industry he soon rose to distinction in his profession, securing alike the confidence of his clients, the bar, and the Court.

He was repeatedly chosen a Representative in the General Assembly—was a member of the Convention which formed and adopted the Constitution of this State, and a Senator of the State Legislature. In May 1818, he was appointed a Judge of the Supreme Court of Connecticut, which office he held till 1826, when he was appointed District Judge of the District of Connecticut, and continued therein till his death.

At the bar, in the Legislative Hall, and on the bench, his deportment was gentlemanly, correct, and very courteous. His forensic and judicial eloquence were of a high order. As a judge he was patient in investigation, discriminating and prompt in apprehending the real point in controversy, and inflexibly upright and just. His decisions were alike honorable to his head and heart.

He was unblemished in his morality, uniformly cherishing by his example and his property the institutions of religion, and a constant and devout attendant on public worship.

To scepticism and infidelity he was a stranger, and it is not doubted that he was firmly persuaded of the great doctrines of Christianity.

For a few of the last years of his life, he appeared solemnly impressed with a deep sense of sin, and the absolute necessity of seeking pardon through a Saviour. He did not make a public profession of religion, but those most intimate with him, cherish a well grounded hope that his last days were days of penitence and of confidence in God; and that he asked and received that mercy which he readily acknowledged could alone ensure forgiveness and acceptance.

His death, thus sudden and unexpected, spread a gloom over all classes of our citizens. They were reminded of Twining, Hillhouse and Smith, who died of a similar disease, and who were of the same profession, and three of whom resided in the same street.

The "places that knew Judge Bristol will know him no more forever." In the vigor of life and usefulness he has gone down to the grave, amid the lamentations of friends, and to the unspeakable grief of his family.

March 15, 1836.

For the Intelligencer.

REVIVALS.

Mr. Editor.—The following brief acknowledgment of the special goodness of God to this people, is submitted if you shall deem it proper for publication in your valuable paper.

My acquaintance in this place commenced July, 1834. The church and society were then in a very unhappy state. They were very far from being united and harmonious. But through the influence of God's Spirit, a revival soon commenced which added to the church 65 precious souls, not one of whom to my knowledge, has been guilty of scandalous conduct since they entered our fellowship. Our meetings on the Sabbath and on other occasions have generally been well attended, and a good degree of religious interest has been manifested.

But it was not until about three months since, when the Lord returned with his special presence. At first we saw the cloud of the size of a man's hand just above the moral horizon. That was an anxious moment with the friends of Zion. Her sons and daughters cried unto the Lord that it might arise and pour upon us its life-giving waters. They were exhorted not to rest till the blessing was secured. Sinners were in trouble. Soon some of them manifested an anxiety to know what they

should do to be saved. Now a few mercy drops fell in a select school. About fifteen in a week or two began to lip the song of redeeming love. They felt that Christ was verily precious, and their exhortation was, 'O taste and see that the Lord is good.' Now the room for the anxious and the converts was full. Meetings were crowded and solemn as eternity. Just at this time the Methodists appointed a protracted meeting at their meeting house. There was, as I was informed by one of their members, then no particular interest in their church. Some who were deeply anxious went from our meeting to theirs, and having determined that they would become Christians and serve God, "come life or come death," found peace in believing. Now most of the impenitent went to their meetings, while we had prayer meetings to pray for their conversion; and God heard prayer while we were yet speaking in specific cases. There was a friendly feeling manifested between the denominations, and the great desire was that God would convert sinners wherever they might be. There were daily with us and with them new cases of conversion.

As soon as we could obtain help we had meetings in the afternoon and evenings for a week, and they were signally blessed. God's converting grace has been seen in the case of the child of ten, and from that to the man of more than seventy years of age. In this revival many more males than females have tasted of the renovating love of Christ; the former revival having included among its converts a larger proportion of females. Very many have erected the family altar, and are happy when the time comes for them to pray. The fact that so many of the most unpromising cases have been converted, is sufficient to inspire us with confidence to pray for those who are most hardened in sin. Yes, though their sins may have risen to heaven, the mercy of God is above the heaven. He in very deed is mighty to save! And he is worthy of all the praise. This place seems now like a little heaven. There appears to be almost entire harmony and love. O blessed religion! there is hardly one here who does not acknowledge its reality and supreme excellence. We cannot state the precise number of converts. It would be easier to number the adults who are not converted. We may with confidence say that scores are indulging the hope of a blessed immortality since the revival commenced. Time will show whether it is like an anchor to the soul. It is worthy of remark that the Temperance cause has gloriously advanced with the revival. Will all who read remember us in their prayers that the Lord would continue to work till every one in the place shall realize the joys of his salvation. And unto us, but to his name be all the glory. Yours sincerely,

JEREMIAH MILLER,

Pastor of the Congregational Church.

Westbrook, March 14, 1836.

The Rev. J. S. Meissner, Moravian missionary in Labrador, observes, "We have known what it is to mourn the loss of beloved children, having accompanied two to their resting place during our service in this distant land. I was once standing by the grave of my departed children, under a brilliant sun and cloudless sky, when suddenly a light shadow passed over the green turf. Looking up for the cause, I beheld a snow-white gull winging her lofty flight thro' the air. The thought immediately struck me—Thus it is with the dear objects of my mournful remembrance. Here indeed lies the shadow, but above is the living principle. Nor was the reflection without comfort to my wounded spirit."

It is no humiliation to aggravate sin above Christ's saving power.

RELIGIOUS SUMMARY.

Rev. Ephraim Taylor was installed over the First Congregational Church in Jamestown, N. Y., Feb. 3.

Rev. Barnabas Phinney, late of Pawtucket, was installed over the Evangelical Church in Westborough, Mass., on the 3d of Feb.

There are about 1700 Indians receiving instruction in the State of N. York, principally from Missionaries.

Hogan & Thompson of Philadelphia, have published in 2 8vo. vols. the History of the Church of Christ, by the late Rev. Joseph Milner, with additions and corrections by the late Rev. Isaac Milner, D. D. from the last London edition.

LENT.—We have been requested by the Right Rev. Bishop to insert the following regulations, to be observed by the Catholics of the New England States, for the ensuing Lent:—

1. The use of flesh meat is allowed on all Sundays throughout Lent, without any limitation as to the number of times.

2. The same is allowed, *once a day only*, on the Mondays, Tuesdays, and Thursdays, from the first Sunday in Lent until Palm Sunday. All other days are days of abstinence.

3. The use of eggs, cheese, butter, and milk, is also allowed.—*Boston Pilot.*

The theatre erected in Lowell, Mass. two or three years since, (the opening of which for stage plays was wisely prohibited by the magistrates, sustained by the citizens,) has been purchased and fitted up for a church. It is occupied by the First Free Church in Lowell.

The second annual meeting of the Vermont Anti-Slavery Society was held at Middlebury on the 16th ult. A memorial to Congress was adopted, praying, in substance, that if slavery cannot be removed from the seat of government, the seat of government may be removed from slavery, i. e. into the limits of the non-slaveholding States.

FAST DAYS.—March 31st in N. Hampshire, and April 7th in Massachusetts.

Rev. Charles Walker was installed over the Congregational Church in Windsor, on the 9th inst. Sermon by Rev. John Todd of Northampton.

The receipts of the British and Foreign Bible Society the last year amounted to nearly half a million of dollars.

Archbishop Cheverus, of Bordeaux, formerly of Boston, has been made a Cardinal.

Prof. Park of Amherst College, has accepted of a Professorship at Andover, in the place vacated by Dr. Skinner.

A quarterly meeting of the "GENERAL CHRISTIAN UNION ASSOCIATION of Connecticut," will be held at Derby on Thursday the 7th of April next, to commence at 10 o'clock A. M. Addresses may be expected from Clergymen of different denominations of evangelical Christians, in connection with other religious exercises.

LEWIS BEERS, JUN.,

Secretary of Board of Managers.

March 10, 1836.

MARRIED.

In Farmington, on the 2d inst., by the Rev. Dr. Porter, Mr. William H. Starr, of New York, to Miss

Frances C., daughter of Mr. James K. Camp, of the former place.

In Middletown, by the Rev. Mr. Crane, Rev. Dwight M. Seward, pastor of the Congregational Church in New Britain, to Miss Lydia H., youngest daughter of Col. Simeon North.

At Walnut Hills, Ohio, Rev. Calvin E. Stowe, Professor in Lane Seminary, to Miss Harriet Beecher, daughter of Lyman Beecher, D. D.

DIED.

In Roxbury, on the 18th ult. Dea. Chauncey Whittelsey, aged 54. In his removal his family have been deprived of a kind, affectionate and faithful husband and parent; his numerous relatives and friends of one whom they highly appreciated; and the church of Christ of a devoted friend, an able and efficient helper. Having in early life publicly espoused the cause of Christ, he manifested an increasing attachment to that cause by his untiring efforts to promote its interests, until removed as we trust to the church triumphant. He became a member of the church in Roxbury Sept. 1816 by recommendation from the church in Litchfield South Farms, his native place. In May, following he was elected to the office of Deacon, which office he filled with a more than ordinary degree of usefulness up to the time of his death. He was deliberate and wise in counsel, sound in doctrine, firm in purpose, unassuming in practice, and indefatigable in effort. He was a faithful friend, a judicious adviser, an efficient helper, and a firm supporter of his Pastor. He laid no claim to infallibility himself, nor did he demand it of others. His feelings, his influence, were ordinarily on the right side. By his inflexible hostility to vice he sometimes lost the esteem of vicious men; but among good men those who knew him best were his warmest friends. He was a lover of good men; and an ardent lover of the worship of God. Few men have taken more pains to enjoy this privilege in company with God's people than he. Whenever a meeting was appointed within his reach, on the Sabbath or other days, or an opportunity was afforded of doing or receiving good in this way, he was ordinarily there. More than two years of the time in which he sustained the office of Deacon, the church and congregation with which he was connected were destitute of a preached gospel.—During these periods, the labor and responsibility of maintaining the worship of God in his house devolved principally, and often entirely, upon him. This labor he patiently and faithfully performed to the satisfaction and edification of the community. In this service he was employed for most of the nine months immediately preceding his death. Ten days before his death he led the devotion of the sanctuary with peculiar interest to himself and those who united with him. In his sudden removal in the midst of his usefulness, the feeble and bereaved church, in which for most of the past year he had held the highest office, have sustained an irreparable loss.

Comm.

In Roxbury, on the 27th ult. Miss Mary Whittelsey, aged 16, daughter of the late Dea. Chauncey Whittelsey.

In this city, on the 14th inst., Eliza Maria, daughter of Mr. Eli W. Blake, aged 3 years.

In Westville, on the 12th inst., Mrs. Aner Hotchkiss, wife of Mr. Miles Hotchkiss, aged 65.

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